

idle, saying, "The time is not come,—the time that the Lord's house should be built."

SHERBROOKE, Feb. 14th, 1871.

DEAR SIR,—I enclose \$40 from this congregation for the Acadian Mission. The last *Record* gives rather a discouraging account of its financial condition. The "deficiency" of \$332 is by far too large in such a short time. I feel that I have not done my duty in the matter, the money now forwarded might have been raised six months ago had the deficiency been known by us; and I feel satisfied that so soon as some of our older congregations notice that the mission is in debt to the amount of \$332, the "figures on the latter pages of the *Record*" will exhibit something more encouraging and more to the credit of our Church. For the last two or three years we have raised thousands of dollars for the benefit of the thousand families in St. Anns, Kankakee, while we have done little or nothing for the sixteen thousand families in our own Province. This reproach should be rolled away immediately, and every encouragement given to the Synod's Committee to prosecute the work of the Mission. For my own part, I believe that the Acadian Mission has as strong, if not stronger claims on our support than Kankakee, or even Trinidad. It is well to cast our bread on the waters, for if it is done in faith we are sure to find it after many days, but we are surely to act with wisdom when we cast our bread on the waters, or when we give money for religious or charitable purposes, and be as guarded as possible against imposition. Every dollar given to the Acadian Mission is accounted for, and if we are dissatisfied with the way in which it is expended we can discontinue our contributions, and cast our bread on other waters.

JOHN CAMPBELL.

Rev. P. G. MCGREGOR,  
Synod Treasurer.

### REVIEW.

THE WISDOM OF THE KING; OR, STUDIES IN ECCLESIASTES. BY THE REV. JAMES BENNET.

We hail with pleasure this fresh contribution to the Authorship of the young Dominion. The volume deserves, and no doubt will obtain, a large circulation. For the force, raciness and robust manliness of Mr. Bennet's style and mode of treatment will arrest attention and excite interest in quarters where preaching or writing of the average quality would fall flat and dead.

The work is not a continuous commentary on the book of Ecclesiastes, but comprises the substance of a course of lectures, delivered originally to his own congregation, on the principal topics of the book—bringing out the bearing of its lessons on the state of society in modern times. The principle on which he interprets the utterances of the royal preacher is stated in the outset, and its development and application form the characteristic feature, exegetically, of the work. He regards his text as an autobiography in which Solomon depicts not only his outer but his inner life as a Philosopher in quest of the *summum bonum*—narrates not only the experiments he made, in his search for happiness, but the impressions produced on his mind by the result of these experiments. As the experiments were sometimes foolish, so the resulting impressions may have been unsound or one sided. We are not bound to maintain the morality of the one; and as little are we bound to maintain the correctness of the other. Take for example his multiplication of wives, which was carried to such excess that his harem counted a thousand inmates. Each successive marriage was another experiment in quest of happiness. The result was disappointment; and in recording the fact he leaves us to infer that there is less of true womanliness among women than of true manliness among men,—a conclusion worthy of an exhausted libertine. Viewing the earlier parts of the book in this light, as setting forth efforts made and opinions formed before the final conclusion was reached, Mr. Bennet maintains his right to exercise a free criticism alike on the manner of Solomon's inquiry and on the validity of his earlier conclusions. How he does it, let the reader ascertain for himself by procuring and studying the work. On the principle of interpretation involved we would only remark, (1.) That its general basis is incontrovertible, viz.: that the authority of Scripture is no more responsible for the correctness of opinions which it merely reports than for the morality of actions which it merely narrates. (2.) That with reference to the book of Ecclesiastes